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AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it "first best" of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

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WHO IS RESPONSIBLE?

Some men talk and write about the Socialistic movement now sweeping like a prairie fire over the country, and threatening to soon control by means of the ballot districts, States and the Nation, as though it were a thing of yesterday and would pass away to-morrow, and lay the responsibility of it upon the men now most active in helping it onward.

A main cause of Socialism, as we have previously shown, has ever been that element, innate in human nature, which impels man to seek the improvement of his environment, and keeps him in a state of discontent with his present attainments and circumstances; but still we may properly ask, Who have been most conspicuous in converting this discontent into a working force? And the answer, when truly given, so far as this country is concerned, will most assuredly implicate as "chief offenders" or heroes, as you like, the noble band that thirty-five years ago were called Associationists and Fourierites—Greeley and Dana and Ripley and Godwin and Channing and Curtis and Dwight and Story, Margaret Fuller, Elizabeth Peabody, and others with names scarcely less renowned. Most of these persons have devoted their subsequent lives to other pursuits, and not a few have been connected, as founders, editors and contributors, with the journals that now decry, villify and caricature the Socialism which they helped to the birth. But no matter—the honor that belongs to them they shall have; their living and burning words will not die for their wishing, but will live and burn on, and inspire anew the hearts of men struggling for better social conditions. They gave the watchwords of the century. Hear them; and then say whether they are not an expression and a prophecy of the great uprising that makes the magnates of capital and politics tremble to-day. This, for example, is what GEORGE RIPLEY, so long an editor of the *Tribune*, said on

THE NEED OF RADICAL SOCIAL CHANGES.

"We need an organic change in the structure of society; the substitution of justice for fraud, of love for force, of the Kingdom of Heaven for the reign of Satan. Men must cease to bow down before the golden calf in the wilderness, and yield with glad devotion to the eternal laws of Providence. This consummation can be brought about only by the establishment of unity of interests in all the relations of men. Society must be made to revolve on a new pivot, and place the center of harmony in universal attraction."

Suppose this paragraph had been written yesterday: would it not have been welcomed by every Socialist journal in the land, and condemned by every organ of conservatism? Take another utterance of his, which bears directly on one of the questions demanding an answer to-day. Its words of wisdom should be heeded alike by both parties to the great controversy:

THE REMEDY FOR LABOR TROUBLES.

"The remedy is to be found, not in opposing the improvements in machinery: no Yankee will ever do that; not in declaiming in the workshops, and at the corners of the streets, about the hardness of the times; but in vigorous, combined action, in producing a union between capital and labor, and thus giving a direct interest in the machines to the men who work them. This union of interest must be brought about. *The man who labors with the machine must share its profits, as well as the man who owns it.* How far this can or will be done, under the present isolated arrangements of society, is a problem which it behooves the mass of our intelligent workingmen seriously to consider and discuss."

Take still another passage, and note how well it expresses the best objects of the Labor Socialists of the present time—better in fact than anything you will find in their journals and platforms. We substitute the word "Socialism" for "the system of Association," which seems to be the only change required to make it of immediate application:

THE GREAT AIM.

"Socialism has for its great aim the introduction of order into the relations of industry—the adjustment of the claims of capital, skill and labor in true proportions—the distribution of wealth on principles of exact justice—the substitution of the divine law of love, of universal charity, for the infernal antagonism that now broods over the world—and thus, the insuring of every human being in the enjoyment of the cardinal rights of man, the right to labor, the right to education, the right to the free development and exercise of all the faculties of his nature. No one certainly can object to the accomplishment of these purposes. They must be regarded with favor by every man not wholly immersed in selfishness. They are so pure and noble in themselves—so congenial with the private hope which stirs in every generous bosom, that it would seem they must be welcomed by every lover of his race, and their success most cordially desired, if not confidently believed."

And now listen to the words of the founder of the paper which to-day uses its immense power and influence against every form of Socialism. This is the arraignment of existing social conditions and of the churches which HORACE GREELEY made more than thirty years ago:

"It must by this time be evident to all that new instrumentalities, new ideas, are essential to the realization of that equal right to life, liberty, and happiness proclaimed in our Declaration of Independence and aspired to by the benevolent all over the world. Still the dark dens of ignorance and the foul haunts of sin cluster in the shadow of our moss-covered churches; still crime and pauperism are advancing in this favored land of light and liberty; still millions toil for the most meager subsistence, constantly haunted by the fear that the opportunity to toil will be withdrawn and all means of earning a livelihood denied them; still we see that radical injustice and strong temptations to crime are interwoven in the whole framework of society. Men who say you love God and your neighbor! stay not to differ with us, but grapple with this mountain of abuses, resolving that it shall be destroyed. Alas! appeals more moving, though not more earnest than ours, have fallen but on faithless and stony hearts! From the spectacle of this wounded, bleeding body of humanity, the Priest and the Levite pass coldly by on the other side, muttering that man was born to suffer and that wrong and woe must continue to the end of the world. They leave to despised Samaritans and sinners the task of binding up these ghastly wounds and striving in their best way to heal them. Heaven grant that these may be found worthy to endure obloquy and calumny, loss of friends and of wealth, so that theirs may be the true honor of having done or suffered something to promote the great cause of man's universal well-being."

And here is another utterance by the founder of the *Tribune*, which expresses clearly ideas now prominent in the platforms of the Labor Socialists:

LAND-MONOPOLY.

"1. Man has a natural, God-given right to Labor for his own subsistence and the good of others, and to a needful portion of the Earth from which his physical sustenance is to be drawn. If this be a natural, essential Right, it cannot be justly suspended, as to any, upon the interest or caprice of others; and that society in which a part of mankind are permitted or forbidden to labor, according to the need felt or fancied by others for their labor, is unjustly constituted and ought to be reformed.

"2. In a true Social State, the Right of every individual to such Labor as he is able to perform, and to the fair and equal Recompense of his Labor, will be guaranteed and provided for; and the thorough Education of each child, Physical, Moral and Intellectual, be regarded as the dictate of universal Interest and imperative Duty."

Behold, too, how fully and squarely CHARLES A. DANA, whilom editor of the *Tribune*, Assistant-Secretary of war, and founder and editor of the *New York Sun*, committed himself to principles akin to those which are now inspiring the growing party of Labor Socialists:

MONIED FEUDALISM.

"It is in vain to gloss over the matter. *It has come to this*, that the Monied Feudalism, which in the old world grinds out the very life of men, stupefies their souls, and ruins their bodies, so that *their families become extinct in three generations*, is laying its unrelaxing hand upon our own brothers. Talk of free trade and of protection! Each has its advantages, each is, in its time, an element of human progress; but what shall we say of this monstrous Feudalism, which thrives and grows with equal vigor under both? What shall we say of Competition in Labor, of the universal Hostility of Interests, on which this accursed system is based? Shall it last forever? Shall it have possession of our country also, and of the whole world? Shall every workingman become a mere dependent, a hireling retainer, with such a pittance only for the hardest toil as will barely save him and his from starving? In Heaven's name, let us arrest the course of things before it comes to *that;* let us save ourselves from the complete dominion of Money. There is one way to do it: BY THE ORGANIZATION OF LABOR BY THE PEOPLE on the principle of Combined Interests and Mutual Guarantees. It was

the formation of the Free Towns that destroyed the Old Feudalism; shall not the same thing in another form put an end to the New?"

And again:

INDUSTRIAL FEUDALISM.

"Under the wages system the producer remains a hired laborer, that is to say a Pariah in society, with no other part in the advantages of fortune than a miserable compensation not always adequate to his daily necessities; his children inherit his wretched condition and transmit it in their turn. The words Patrimony, Leisure, Abundance, Education, Influence, are not known in his language. He knows no other motive for action than need; he is born, he lives and dies in poverty, while before his eyes his employers and their children, enriched by his labors, lead an apparently happy life. But when the employer, instead of being a man is a company, the condition of the operative becomes worse in the same ratio as the power of capital is increased. As man and man, the workman and employer can esteem and understand each other; the instinctive sense of brotherhood, fortified by religion and education, brings them together; the master is accessible to pity, to generosity, to all the noble sentiments which are the glory of Man. But a corporation has no heart, no human sympathies; it has a rule to be rigidly followed, a treasury to fill; it recognizes no brotherhood; acts of friendship are forbidden to it; it is not a part of humanity; it is a machine for making money."

We might easily fill our paper with such quotations; but we will for the present, content ourselves with a single additional quotation, and that shall be from another well-known editor, PARKE GODWIN, now and for many years past, connected with the *Evening Post* of New York City. If it has not a revolutionary ring, then find us a passage in the utterances of Schwab or Kearney or McIntosh or Karl Marx that has:

THE SOCIAL HELL.

"Thus we have stated that free competition tends to the formation of gigantic monopolies in every branch of labor; that it depreciates the wages of the working classes; that it excites an endless warfare between human arms and machinery and capital—a war in which the weak succumb; that it renders the recurrence of failures, bankruptcies and commercial crises a sort of endemic disease; and that it reduces the middling and lower classes to a precarious and miserable existence. We have stated, on the authority of authentic documents, that while the few rich are becoming more and more rich, the unnumbered many are becoming poorer. Is anything further necessary to prove that our modern world of industry is a veritable HELL, where disorder, discord, and wretchedness reign, and in which the most cruel fables of the old mythology are more than realized? The masses, naked and destitute, yet surrounded by a prodigality of wealth; seeing on all sides heaps of gold, which by a fatal decree they cannot reach; stunned by the noise of gilded equipages, or dazzled by the brilliance of splendid draperies and dresses; their appetites excited by the magnificence of heaped-up luxuries of every climate and all arts; provoked by all that can gratify desire, yet unable to touch one jot or tittle of it, offer a terrible exemplification of Tantalus, tormented by an eternal hunger and thirst after fruits and waters, always within his reach, yet perpetually eluding his grasp. Was the penalty of Sisyphus, condemned to roll his stone to a summit, from which it was forever falling, more poignant than that of many fathers of families, among the poorer classes, who, after laboring to exhaustion during their whole lives, to amass somewhat for their old age or for their children, see it swallowed up in one of those periodical crises of failure and ruin which are the inevitable attendants of our methods of loose competition? Or the story of the Danaides, compelled incessantly to draw water in vessels from which it incessantly escaped, does it not with a fearful fidelity symbolize the implacable fate of nearly two-thirds of our modern societies, who draw from the bosom of the earth and the workshops of production, by unrelaxing toil, floods of wealth, that always slip through their hands, to be collected in the vast reservoirs of a monied aristocracy? Walk through the streets of any of our crowded cities; see how within stone's throw of each other stand the most marked and awful contrasts! Here look at this marble palace reared in a pure atmosphere and in the neighborhood of pleasing prospects. Its interior is adorned with every refinement that the accumulated skill of sixty centuries has been able to invent: velvet carpets, downy cushions, gorgeous tapestries, stoves, musical instruments, pictures, statues and books. For the gratification and development of its owner and his family, industry, science, and art have been tasked to their utmost capacity of production. They bathe in all the delights, sensuous and intellectual, that human existence at this period of its career can furnish. They feel no cares; they know no interruption to the unceasing round of their enjoyments. Look you, again, to that not far distant alley, where some ten diseased, destitute and depraved families are nestled under the same rickety and tumbling roof; no fire is there to warm them; no clothes to cover their bodies; a pool of filth sends up its nauseousness perhaps in the very midst of their dwelling; the rain and keen hail fall on their almost defenseless heads; the pestilence is forever hovering over their door-posts; their minds are blacker than night with the black mists of ignorance; and their hearts are torn with fierce lusts and passions; the very sunlight blotted from the firmament, and life itself turned into a protracted and bitter curse! Look you at this, we say, and think that unless something better than what we now see is done, it will all grow worse! Oh heaven; it is an oppressive, a heart-rending thought."

What more is needed to prove that the men whose words we have quoted—Greeley and Dana, Ripley and Godwin, with their associates of thirty and more years ago—were responsible for the movement that is now culminating in the party of the Labor Socialists? They turned their backs on their early work, it is true, but the seed sown by them germinated all the same, and has grown until "the fields are now white for harvest," as all the world can see.

"PROBLEM IN POLITICAL ECONOMY."

The article with the above title, copied into the AMERICAN SOCIALIST of July 11th, from the *New York Graphic*, gives the general view of the subject now absorbing so much attention; but in my opinion it is decidedly wrong in some of its statements, and offers no solution of the problem.

The comments of the SOCIALIST I like so far as they go. You say, "There is an overproduction in most departments." I should say in "some" departments instead of "most." There is too much whisky and tobacco produced, and too much time and money spent in making, handling, and selling them; too much time spent in drinking and smoking; too much jewelry; too much extravagance in fine clothes, furniture and equipages; and consequently too much time and money spent in bankrupt courts, and too many poor seamstresses, shopkeepers and furnishers ruined by the failures.

But there is no overproduction of food for the world. We have millions of acres unused that would feed the millions here, and the starving millions in China and India if it could be got to them; and if we had any overproduction of vessels we would ship it to them, but we have not.

We have an under-production of means to keep clean and pure every city, village and hamlet in our land. Every city and house should be supplied with dry earth or muck sufficient to cover and deodorize all filth, and constantly return it to fertilize the ground, which it would do sufficiently to cover the expense of removal; and stringent laws should be enforced to prevent by sewers or other means the emptying of foul water or any other filth into the water-courses, or anywhere whence it could filter into wells, or defile either the water or the air.

I heartily indorse your assertion that the men who have been "deprived of high wages at a favorite employment will not be content to dig canals and make railroad embankments at low wages," or even to do honest agricultural labor at the common rates; and as heartily do I indorse your saying, "Machinery must become a blessing in all ways and a curse in none, and improve the condition of the workingmen as well as fatten the pockets of the capitalists." Certainly this should be done; and thus produce capital, of which there is now an *under*-production, and which is now a vital cause of the want of employment, not "overproduction."

Give us plenty of brains to invent, and labor to construct more and better machinery, and we can then employ not only all our own laborers, but all the honest and industrious foreigners from all countries who will never want for work as long as there is means to pay them, and it is production that brings the means, not consumption.

We not only need to purify and beautify our cities, but build them all over anew with thoroughly constructed fire-proof buildings, thus abolishing conflagrations and fire insurance.

You suggest that should ten hours' labor produce a surplus we might even reduce the time to six hours. I should rather continue the ten hours until assured that we were getting an overproduction of most of the good and necessary things, including wealth for all who are worthy, before reducing the hours of labor much; "for Satan finds some mischief still for idle hands to do." A Community, with its chosen band, well-ordered household and practiced skill in criticism, might be kept orderly with six hours' labor; but I should, for the present, trust the world generally with ten hours'; and if there is any danger that there will not be work enough to give the ten hours to all, I will suggest a means of providing it.

Let Congress create a new Bureau for the Post-Office Department, to be called the Engineer Bureau, and have it commence Railroads at New York to run as directly as possible, irrespective of any intervening cities or towns, westerly to San Francisco, southwesterly to San Diego, and northeasterly to Passamaquoddy. Let the roads be built and furnished in the most thorough style, and run for the use of the Government, the Post-Office, and to carry passengers and freight for the public. Both western roads would require two tracks for the mails and passengers and two for freight.

Now should the laborers be likely to get out of work or should overproduction of food, clothing and wealth begin to stare us in the face, it will be easy to suggest other things for their hands to do rather than that they should be turned over to Satan for a job of mischief.

Vineland, July 16, 1878. JOHN GAGE.

PRIMITIVE SOCIAL CONDITIONS.

IV.

PRIMITIVE PROPERTY. From the French of Emile de Laveleye. London, 1878.

As we have already remarked, the instinct of Communism seems to be more deeply rooted in the Slavic race than in any other modern people. As a consequence, we find, that not only in Russia, but in Turkey, Austria, Hungary, Bohemia, Poland, and in fact all other countries where the Slavs form any considerable part of the population, the Communal tendency is everywhere manifest in the customs of the inhabitants. Much is yet to be learned in regard to the habits of these peoples, and much light will no doubt be thrown upon the earlier habits of men, by an examination of the practices which still prevail among this branch of the human family.

The Slavic form of Communism resembles the Russian *Mir* in many respects, while differing in others; one leading ground of difference being that the family, instead of the village, is the basis of organization. Here is M. Laveleye's description of the Communal family as it exists in Slavonia, Croatia, Servian Voivodia, in the Military Confines, in Servia, Bosnia, Bulgaria, Dalmatia, Herzegovina, and Montenegro:

"The Social unit, the civil corporation, which owns the land, is the family Community, that is to say, the group of descendants from a common ancestor, dwelling in the same house or in the same inclosure, laboring in common and enjoying in common the produce of agricultural labor. This Community is called by the Germans *Hauskommunion*, and by the Slavs themselves *druzina*, *drutzvo* or *zadruga*, words which have much the same meaning as 'Association.' The head of the family is called *gospodar*, *starshina*, or *domatchin*. He is elected by the members of the Community, and has to transact the business of the Community. He buys and sells the produce in the name of the Association, in the same way as the manager of a joint-stock company. He regulates the work to be done, but acts in concert with those subject to him, who are always summoned to deliberate on resolutions to be formed, whenever the subject is an important one. There is, in fact, a free parliamentary government in miniature. The chief represents the Community in its transactions with any third party, and in its relations with the State. He settles all disputes which arise within the family circle, and is the guardian of all infants. The *gospodar* has the executive power, while the united associates exercise the legislative power. The authority of the head of the family is far less despotic than in the Russian family. The spirit of independence here, too, is much more pronounced. The *gospodar* who attempted to act without the advice of his associates would be an object of detestation, and would not even be tolerated. In Bulgaria every inhabitant has the right of veto on important questions. When the head of the family feels himself growing old he usually resigns his office, agreeably to the Servian proverb, 'he who toils should govern.' His successor is not always the oldest member of the group; but is that one of his brothers who seems most capable of managing the common interests. The elders are respected, and their experience secures a ready hearing for their advice; but they do not enjoy the almost sacred prestige which surrounds them in Russia. The wife of the *gospodar*, or some other woman, chosen from the family group, the *domatchica*, regulates the household and takes care of its domestic interests. She directs the education of the young and chants the national poems to them in the evenings. Her place at table is by the side of the *gospodar*. She is consulted in all marriages, and is respected by all.

"The dwelling of a family Community consists of a considerable number of buildings, often constructed entirely of wood, especially in Servia and Croatia, where the oak is still abundant. Within an inclosure surrounded by a strong hedge or a palisade, and generally in the middle of a lawn planted with fruit-trees, rises the principal dwelling-house, occupied by the *gospodar* and his children, and occasionally by another couple with their offspring. In this house is the large room, where the family take their meals in common, and meet at night for the evening. In buildings adjoining these are rooms for the other members of the family. In Servia the *starshina's* house is distinguished by a very high and pointed roof covered with wooden tiles. It is carefully white-washed, and contains, besides the common hall, from two to four sleeping-rooms. The other couples have small dwellings constructed less carefully on piles, at some distance from the ground, like the barns in the Valais. Sometimes young couples make themselves a separate home within the inclosure, without, however, leaving the Association. On

one side are stalls for the cattle, barns, sheds, and a drying-room for maize, which together make a considerable block of buildings, or farmstead, reminding one very much of the large chalets of Simmenthal, in Switzerland, with their numerous dependencies. Each Community consists of from ten to twenty persons. Some are found numbering as many as fifty or sixty; but these are exceptional. In Herzegovina there are generally from twenty to five-and-twenty persons. The larger the family the more fully is the blessing of heaven supposed to rest on it. Distress, they tell you, never comes, except when Communities are dissolved. 'The isolated family has more pain than joy,' says the proverb.

"All who have had a near view of Servian homes have been struck by the fraternal intimacy of their patriarchal life. M. Kanitz, in his admirable work on Servia, describes it as follows: 'In the evening the whole family collect in the house of the *starshina*, near the large common hearth, where a bright wood fire crackles. The men make or repair the implements for their daily toil. The women spin wool or flax for their garments. The children play at the feet of their parents, or ask the grandfather to tell them the history of Castrojan or of Marko Kraljevitch. Then the *starshina*, or one of the men, takes his *guzla*, and begins to sing, accompanying his voice with the stringed instrument. The *sagas* follow with lays of the heroes, and all recount in burning lines the trials of their country and its struggles for independence. Thus the common dwelling becomes an attractive spot to all, which arouses and fosters in each man affection for his family and his country, and in all enthusiasm for the greatness, the prosperity, and the liberty of the Servian nation.' Who can look on this family life, alike so invigorating to the individual and so salutary to the State, without asking himself, with the German author of *La Famille:* 'Does the economist, in considering the system of common property, take sufficient account of its moral element? Can statistics estimate by ciphers the happiness enjoyed by the family, where the children receive at the grandmother's knees the lessons and the traditions of their ancestors, and where the old men see their youth revive in the animated group of their children and grandchildren?'

"The population, hitherto, has not increased very rapidly. New generations replace those which pass away, and so the composition of a family Community remains nearly constant. In those which I have visited in Croatia and in the Military Confines, I have generally found three generations collected under the same roof—the grandparents reposing after their toil, the sons devoted to labor, one of them discharging the functions of *gospodar*, and finally the young children of different ages. When a family becomes too numerous, it divides, and two Communities are formed. The difficulty of finding a dwelling, the merging of individual advantage in the well-being of the Association, and the living in common, are all obstacles to early marriages. Many young men go to service in the towns, join the army, or devote themselves to liberal professions. They retain, however, the right of resuming their places under the common roof, so long as they are not definitely settled elsewhere. The young women on marrying pass into their husband's family. Sometimes, but very rarely, when the number of working hands is short, the daughter's husband is received into the family. In this case he enters the Community, and acquires the same rights in it as the others.

"In many instances, every married couple obtains the private enjoyment, for the year, of a small field, the produce of which is exclusively their property. In this they sow hemp or flax, which is spun by the wife, and furnishes sufficient cloth for the wants of the pair and their children. The women also spin the wool of their sheep on a hanging spindle, which they can turn as they walk about and watch their cattle. From this the white or brown woolen stuffs, almost exclusively worn by the southern Slavs, are woven. The white garments of the women, embroidered with needlework of the brightest hues, in patterns which recall the East, have a charming effect. Each thus produces almost all that its limited and simple wants demand. It sells a few cattle, especially pigs, and buys certain manufactured articles. The fruits of agricultural labor are consumed in common, or divided equally among the married couples; but the produce of each man's industrial labor belongs to him individually. Each individual member can thus make himself a small *peculium;* and can even be sole owner of a cow or a few sheep, which go to pasture with the common flock. Hence, private property does exist; but it is not applied to the soil, which remains the common property of the family Association.

"The average extent of the patrimony of each Community is from twenty-five to thirty *jochs*,* divided into a great number of parcels, ordinarily the result of periodical partition, long since given up. The stock on such a farm consists of several couples of draught beasts—oxen or horses—from four to eight cows, from fifteen to twenty young beasts, twenty sheep and pigs, and a great quantity of poultry, the chief article of food. The produce of its lands and flocks is almost always sufficient to supply the wants of the Community. The aged and infirm are supported by the care of their children, so that pauperism, and even, saving rare exceptions, accidental distress, are unknown. When the harvest is very plentiful, the surplus is sold by the *gospodar*, who gives an account of the use to which he puts the money so received. Individual members or couples purchase themselves fancy articles or finery, which they are allowed to retain, with the produce of their private industry, or of their private plot. In certain districts the women take the management alternately, each for eight days, of the different household duties, consisting of cooking and baking, milking the cows, making the butter, and feeding the poultry. The manager for the time being is called *redusa*, which signifies, 'she whose turn has come.'

"Communities dwelling in the same village are always ready to lend one another assistance. When a pressing work has to be executed, several families join together, and the task is completed with general animation. There is a kind of holiday. In the evening, popular songs are sung to the sound of the *guzla*, and there are dancers on the sward under the tall oaks. The southern Slavs delight in singing, and rejoicings are frequent among them: their life being to all appearance a happy one. Their lot is secure, and they have fewer cares than Western nations, who strive in vain to satisfy wants which become every day more numerous and more refined. In their primitive form of society, where there is no inheritance and no purchase or sale of lands, the desire of growing rich or of changing one's lot hardly exists. Every one finds in the family group the means of living as his ancestors have lived, and asks no more. The rules of succession, which give rise to so much strife between relations, the greedy desire of the peasant, stinting himself in everything to increase his property, the anxiety of the proletarian uncertain of to-morrow's wage, the alarms of the farmer who fears the raising of his rent, the ambition to rise to a higher position, so frequent in the present age—all these sources of agitation, which elsewhere trouble men's minds, are here unknown. Existence flows along peacefully and uniformly. Men's condition and the organization of society are not changed; there is nothing which can be called progress. No effort to secure a better or different position is attempted, for the mere reason that the possibility of changing the traditional order which exists is not conceived of."

M. Laveleye inclines to the opinion that a life, such as is here described, of unbroken tranquillity disturbed by no aspirations, and stimulated by no thought of progress, is all that the average human being needs here below. In this we are obliged to dissent from him, holding, as we do, that the desire for something better than present conditions is the God-given impulse which more than anything else distinguishes man from the brute.

If, therefore, Communism makes men unprogressive, so much the worse for Communism, we say. But if Communism makes men unprogressive simply because it makes them comfortable and provides them with a secure livelihood, then we shall have to admit that everything that improves their condition will naturally have the same effect; and so the most far-sighted benevolence would require us to cease our efforts to ameliorate their lot, and to leave them to their toil and their hardships. But we do not assent to any such sweeping conclusion. Our explanation of the peaceful stagnation which M. Laveleye finds to exist in the Slavic territories is, that the Slavs are an eastern race, and the Orientals are essentially a changeless people. Hence, nothing but the most violent cataclysms will force them to abandon the hereditary customs which have descended to them from their fathers, and which they in turn bequeath to their children. We cannot admit that any situation which superinduces an indifference to progress is the best condition in which to place human beings, neither can we admit that Communism is responsible for such indifference. We shall have to own that their Communism, imperfect as it is, has raised them above want, and that is a good and desirable thing; but we shall have to attribute the use they make of their privileges rather to ethnographical idiosyncracies than to objective causes.

(To be Continued.)

* The *joch* is equal to about one-and-a-half acres.

TWO CLASSES OF REFORMERS.

From the Coöperative News.

One main distinction between those who deserve to be called true reformers and those reformers who are in fact only a hindrance to reform is, that the one class are willing to begin by reforming themselves, and the other are willing to reform everything but themselves. The true reformer would begin to set the world to rights by doing his own duty; the false reformer will seek only to make other men do their duty, or to reproach them, persecute them, or even massacre them, for not doing their duty. However wide may be the differences of opinion amongst reformers, no true reformer can think it his duty to thrust his own opinions down other men's throats. He is willing to act out his own opinion so far as it is applicable to the improvement of human affairs—that is to say, so far as it is held also by other reformers, or by a sufficient number of other reformers. The true reformer will not take his solitary stand upon those peculiar notions of his own, however firmly he may be convinced of their truth, in which he is wholly alone. There is nothing so likely to lead a reformer into extravagance and violence as that egotism which causes him to brood continually over those pet notions which he cannot bring any one else to accept. This unhealthy one-sidedness tends directly to a sort of infatuation, or modified insanity. If I once permit myself to dream that I am to be the Prophet, Priest and King of social reform—that the new moral world is to resound with my praises, it is impossible to foresee the pitch of insanity or frenzy that I may thus reach.

Of course my own ideas are the best—in my own opinion. A man must be something worse than an idiot to hold an idea which does not seem to him the best idea on the subject in question. And so of course every reformer thinks that his own view on every subject on which he has taken the trouble to form an opinion is the best. I would urge upon each social reformer, not that he should try and persuade himself that his scheme of social reform is not the best that has been devised, but that he should be willing to work out some second-best scheme, as a stepping-stone towards the very best, which is, of course, his own.

And so, if the reader should have some wonderful scheme of reform which would, in his opinion, be the universal remedy for all human wrongs and woe, I do not seek for a moment to dissuade him from his scheme. But if he cannot instantly persuade all mankind, or any section of mankind, to accept his scheme, I would urge him to work earnestly for such small measure of social reform as he can persuade his neighbors to look favourably upon. If he can only bring a few of his friends and acquaintances to see that it is better to be happy than to be miserable—better for themselves and for every one else—and if he can persuade them that their happiness and the happiness of all around them depends on sound and rational social arrangements he will thus do more to establish the final reign of coöperative economy, supposing this to be in accordance with the eternal laws of God or Nature, than by destroying any number of kings, emperors, or potentates, even if he could shoot them all down with the utmost safety to himself. E. W.

UNIVERSALITY OF COMMUNISM.

From Cabet's Voyage en Icarie.

I affirm, with conviction and confidence, that if one of the two, individual property or Communism, is a natural or divine institution it is Communism.

Has not Nature in fact made man essentially social, with continual cravings for society? Has she not created and given birth to the principle of society and of Communism, as seen in the case of the ants and the bees? Is not the desire of Nature always and everywhere for unity rather than division, for association rather than isolation, for aggregation rather than subdivision, for combination and coöperation rather than separation, for agreement rather than opposition, antagonism and rivalry.

Look at creation: the world with its great masses of food given by nature to man, its great sources of life, air and electricity, light and heat, water in the clouds above and the sea below. Is not all this incapable of individual and exclusive appropriation, except as each individual absorbs and appropriates a portion for his own physical well-being? Has not Nature designed that all these elements should belong to the human race in common and be its common property? Has it not established Communism of air and of light? Does not the sun shine for all the world? Does not reason indicate that the same principle should hold with reference to the earth, whose productions are as necessary to life as air and water? Do not all classes of philosophers recognize a natural Communism which endured for long periods before the first establishment of individual property? Do they not recognize that the system and right of this primitive Communism exist today under certain phases; that the division of property has only been made under the tacit condition that it shall rob no one of the means of existence; and that, in what is called a case of necessity, no human law can prevent a man from taking from others what is necessary to save him from death?

Behold, also, what has taken place upon the earth during the thousands of years which have preceded agriculture and the organization of agricultural peoples, during the long periods when nations were pastoral or subsisted on the fruits of the chase, which has been true of all wild tribes in America, Africa, Asia, and all unknown countries until the present time. With all peoples, and during these thousands of years, was not the land possessed and used in common for the chase, for pasturage, for habitation and for fruits? With all these peoples, that is to say, over all the globe, and during all this time, that is to say, during the greatest

part of the existence of the human race, was there not Communism of land as well as Communism of air? During all this time was not everything held in common?

Go back to the beginning of an agricultural population, to the separation of which philosophers speak, and to the establishment of property, and consider the condition of things from that time to this! What things have remained common? What vast tracts of national lands in each country; great routes, roads and thoroughfares; rivers and canals; roadsteads and ports; public places and buildings, promenades, fountains, fortifications, temples, theatres, schools, hospitals, baths! All the cities, all the villages, are they not, as well as Communities, called for this reason Communes? Are not even kingdoms called Communities? Are not families also small Communities? What shall I say of the innumerable monasteries called religious Communities, and of the innumerable industrial associations, which are in reality only Communities? Shall I speak of all the establishments for the benefit of the people (diligences, omnibuses, post-offices, markets, shops, storehouses, mills, bakeries, presses, fêtes, plays and public diversions), all founded upon the spirit of Communism?

Let us recognize, then, that one of the great impulses of Nature, more powerful than egotistic passions, is bearing man toward Association, Society and Communism.

Take notice that in all this review I have not spoken to you of Jesus Christ as recommending and instituting Communism, neither of his Church as forming an immense Communion or Communism.

AMERICAN SOCIALIST.

THURSDAY, JULY 25, 1878.

A WRITER in the *Cincinnati Gazette* says: "It is assumed that the Socialists are an ignorant and depraved class of people; in one word, the lowest class struggling against good order and the restraints of Government. This is a great mistake. Socialism is the result of intelligence unrestrained by religion. It is not intelligence of the highest order, but it is just such intelligence as modern education will give to men who read and understand the superficial books of the day, and especially the hundreds of books which are issued by theoretical economists, German philosophers and infidel opposers of Christianity."—Such attempts to fasten the stigma of infidelity upon Socialism must prove utterly futile, because the facts are against it. The New Testament has done a hundred-fold more to promote the growth of Socialism in the world than all the books and journals that the Socialists have published, and, besides, Christianity itself, as everybody should know, is an embodiment of the highest elements of Socialism, and is continually breeding Socialists of the very best sort.

FILLING UP THE PICTURE.

The Old Ladies' Home, situated on Clearfield street, near Frankford road, is a deserving object of charity, and we were pained, on a recent visit, to notice many signs of neglect in the appearance of the grounds, and on inquiry were informed that the want of funds was the cause. There are 38 inmates, ranging from 65 to 80 years of age. Many of them have at one time in their lives lived in luxurious homes, and now, in their declining years, after raising large families, some of them burying all their children, are spending their declining years in a home, almost forgotten by their early friends, who in years gone by were entertained so kindly in their homes. One sweet old lady, in particular, whom we have seen in better days, whose table had always a vacant chair for a friend, whose hand was ready to open her pocketbook to help the poor and needy, who had buried eight out of her nine children after they had reached manhood and womanhood, is now lying on a bed of sickness, perhaps never to get well again; and yet she said she would not exchange her bright hope of Heaven for all the wealth of her former friends. There were five in her room, entirely too many, but want of funds to make them comfortable, is everywhere noticeable.—*Exchange.*

The above paragraph preaches half a sermon, and suggests the other half. Filling up the picture of these old ladies' lives from the reporter's imperfect sketch, we can look back and see them as hearty, romping girls; then as young ladies in love, married, settled in comfortable homes, producing a fine family of children, husbands kind, friends in abundance; everything rose-colored up to this point. Then comes the decline. The husbands die or fail in business; the children die or get married and leave their mothers, who, being now poor and without a home, are abandoned by old friends and drift helplessly into some charitable institution, in which they eke out their lives, contemplating death with pleasure. A short time since a woman from Washington, D. C., called on us and told us her story. She had raised a large family of children, who, having now become ambitious and fashionable, no longer like to have their plain old mother near them; so they have treated her harshly and driven her off. This mother said of the children she had suckled that she "hoped she might never see any of them again."

What a cruel, heartless state of things this discloses. Is there any remedy? Certainly there is. A Community insures all its members against desertion in old age, against poverty, against loss of friends, against separation from one's children. Then why do not all the world cry "Hurrah for Communism?" Because they do not yet apprehend these facts. They will do so by and by. At present the competive grab-game makes men almost as selfish as the animals. When one of a pack of wolves gets hurt so that he cannot protect himself the rest immediately kill and devour him. Civilized humans often treat those overtaken by misfortune with almost as much cruelty. But in Communism something better than this wild-beast existence is possible. "He that hath ears to hear let him hear."

THREE STEPS.

Whatever fault may be found with the methods by which it is attempted to solve the relations of labor and capital, it must be admitted that considerable progress has been made toward the solution. Beginning with the most ignoble relation three grand steps were required: 1. From slavery to hireling service; 2. From hireling service to coöperation; 3. From coöperation to Communism. The first step has been taken—involuntary servitude except for crime has been almost wholly abolished from the civilized world. The second step is taking—the exposure of the evils of the hireling system inevitably turns the minds of men toward coöperation—coöperation of workingmen with one another, and of workingmen with capitalists; and experiments are already demonstrating the feasibility of both kinds of coöperation and their superiority to the hireling system. The third step will follow in its order; for though coöperation apparently offers a satisfactory haven for workingmen, when generally tried it will also be found a transitional station. Communism—complete identification of interest—can alone end all competition and oppression; and even Communism in respect to externals will fail unless it is the outgrowth and expression of internal unity—unity of heart and life.

THE NEW RELIGION.

IV.

The word *new* is of course a relative term. A thing may be new to one person and old to another. When we speak of the New Religion, we do not mean that the system so-called has been unknown in the other world, or even that it was not known substantially to individuals in this world in the times of Christ and Paul. On the contrary, we hold that it was known in this world long enough to get itself hiddenly recorded in writings which have since been little understood, but which can yet be opened so as to show its germ and connect its present development with the infancy of historical Christianity. What we do mean by the word *New* in connection with this system is, that a religion is coming which, though deducible from the apostolic records, is so unlike the religion which has been called Christianity since the apostolic age that it will be new to mankind generally—as new, to say the least, as the original gospel was to the Jews.

"But how did it come to pass that this old-new Christianity was left behind and lost, and that the world was covered by a Christianity so unlike it that the two systems are now arraying themselves against each other as distinct religions?" Let us try an illustration for a partial answer.

Since the invention of the steam-engine there has been in this country for two-thirds of a century a steady and enormous progression of discovery in the application of steam-power. The forms and principles of steam-machinery have been continually changing in the advance toward perfection, and the working results of to-day are as far beyond comparison with those of the middle period of the progression as these middlings were beyond comparison with the first feeble attempts of Watt and Fulton. Now suppose that an isolated and not very enlightened nation, like Japan, had put itself in communication with this country at the middle stage of this steam-developement, and had appropriated the inventions then extant, carrying away also in books the germs of all that has come since. This might have been done without catching at all the spirit of progression, which was the most essential factor in the steam-movement here. If the communication of the Japanese with this country had ceased at this point, the result would have been the establishment and perpetuation in Japan of a fixed standard of machinery as low as that in vogue here forty years ago; and on the occasion of any event (such as war) which should bring this low standard of machinery into comparison and competition with the present achievements of steam in this country, the Japanese would have disastrously realized the wide difference between Old Steamism and New.

Here is a parable which needs but little explanation. The American progression stands for the advancing revelation in the Primitive Church, which, after the middle period of the apostolic age, culminated in Paul's gospel of salvation from sin and death. The Japanese fixed standard, adopted from this country when steam-machinery was but half developed, represents Gentile Christianity affiliated to the earlier stages of the Primitive Church and leaving out entirely Paul's final gospel. Pauline Christianity, which was thus left behind by the Gentile Church, is now coming to the front, and will prove to be, in respect to its authentication, its spiritual powers, its doctrines, ordinances and social polity, to all intents and purposes a New Religion.

SOCIALISTIC NOTES.

The *Labor Standard* has adopted a "patent inside."

The *National Socialist* cries out for financial assistance. The editor says: "As it is we put up with little over the famous Beecher regimen: bread and water."

Seven hundred and twenty-four Mennonites arrived in New York from Europe on Wednesday, July 18, on their way west. The Mennonites in Manitoba have 18,000 acres of land under cultivation.

A German philosopher, yet unknown to fame, suggests that the main reason why we have such a hard time in this life is that the devil occupies too much room. If he could be crowded out we should get along better.

Benjamin Butler is credited with saying: "In the single city of Fall River of 30,000 inhabitants there are 14,000 workingmen and women out of employment, and without the means of knowing where they are going to earn subsistence for the next ten days; to their credit be it spoken, no act of violence or wrong has been done by them."

The Advocate, a Greenback-Labor paper published in New York, has made its subscription price 25 cents per anumn, and claims that it is more profitable to publish it at that price than at $1.00. It also claims a circulation of 561,018 copies last week, and is able to occupy five whole columns of the New York *Herald* with its advertisement. It says, "Wake up, Workingmen."

Gen. Sigel has a plan. It is to establish agricultural colonies by private enterprise, aided by conditional grants and facilities from the government, by which mechanics and others would be instructed in farm labor, and assisted in obtaining locations upon unoccupied lands of the west. Thus, he thinks, the plethora of mechanical labor will be relieved healthily and permanently, and the normal balance be once more restored.

An English paper says that on Saturday, (June 29) 600 Mormons sailed from Liverpool, bound for Utah. Nearly all were from Sweden and Norway. A son of the late Brigham Young was with the party. Other large parties of Mormons have arrived at New York this summer from Europe, and taken their way westward to Utah. Leading elders were with them, which would indicate that the Mormon Church is making a vigorous effort to increase its numbers.

Samuel F. Carey, who is again talked of as candidate for the Presidency by the Greenback-Labor party, says: "There is something wrong somewhere when, in a country capable of sustaining a thousand millions of people—and we have only forty-five millions—there are nearly one million two hundred tramps, and a million more soon to be tramps, because they are working on short time and insufficient wages; and a million more whose families would depend on public charity if they were sick a month."

In England there is a sect called "The Peculiar People," who do not believe in doctors or medicines for the sick. When one of their number falls sick the others resort to prayer, laying on of hands, and, we believe, to anointing with oil in some cases. Like all other peculiar people, they are subject to persecution for their opinions. Lately a three-year-old son of one of these people died of whooping-cough. The father was arrested and tried for manslaughter, in consequence of his having neglected to provide medical assistance. The case for the prosecution rested on the supposition that the child *might* have recovered under medical treatment. The judge ruled that this was quite insufficient to sustain the charge of manslaughter. So the prisoner was discharged.

SPIRITUALISTIC NOTES.

Camp meetings are becoming as notable a feature among Spiritualists as among the Methodists.

A. E. Newton, of Ancora, N. J., contributes to the *Banner of Light* an able and thoughtful article on "The Question of the Hour"—organization and union among Spiritualists. In it he says:

"Hitherto the main drift of the Spiritualistic movement has been, evidently, toward the promotion of *intellectual* activity, in the observation and narration of phenomena, the criticism of old ideas and the development of new philosophical systems. Its tendency, therefore, has been necessarily divergent and individualizing. But let attention now be turned prominently to *interior evolution* or *soul culture* and a tendency to convergence, union, harmony must be the legitimate result."

Four of the most distinguished scientists of Germany, after giving the subject careful and thorough investigation, have publicly avowed their conversion to Spiritualism. Zoellner is the author of many scientific works, and is a leading physicist and astronomer in one of the great universities. Fechner is world-renowned as a natural philosopher, and is a professor of physics at Leipzig. Scheiber is a very distinguished professor of mathematics, and Weber is noted for his profound researches in electricity. They were prejudiced against Spiritualism, but have unqualifiedly placed themselves on the side of Spiritualism. Their course will have immense influence in stimulating investigation by scientific men in all parts of Europe, and investigation is certain to largely increase the number of Spiritualists.

—*Baltimore Standard.*

J. M. Peebles, a prominent Spiritualist lecturer, who has been making a tour of the world, by way of California, Australia, India and Europe, lately reached his home at Hammonton, N. J. On his route he visited the head-quarters of Buddhism in Ceylon, and held conversation with some of the able representatives of that wide-spread religion. He says that "as soon as they can raise funds it is their purpose to send missionaries westward to evangelize Christian nations. They nearly all believe in spirits and spirit-manifestations, though there is connected with it, in the lower ranks, 'devil dancing' and other forms of superstition." He also reports that "in Australia Spiritualism stands fairer and has a fuller and more enthusiastic hearing to-day than it has in Ohio and Pennsylvania." At Cape Town, South Africa, a city of thirty thousand inhabitants, the Spiritualists have a flourishing organization and own a large hall.

LABOR AND MACHINERY.

We especially commend the article copied below from the *New York Graphic* on "The Mechanical Frankenstein." It shows—we think conclusively—that the popular notion, that machinery supplies more work than it displaces, is a fallacy; that however true it may once have appeared, it is not true now; and that the overthrow of this fallacy is the overthrow of the political economy so popular for the past score of years. This fact fully realized, we may reasonably anticipate progress in the solution of the great problem of Labor and Machinery or Labor and Capital, which is much the same thing. It is now patent to all who have eyes to see that machinery does supplant human labor in many directions without supplying it in others, and so, as the *Graphic* expresses it, "condemns to enforced idleness a constantly increasing number of workingmen, and thus reduces them and their families to want." Hence the necessity of a new system of political economy—a new adjustment of the relations of labor to the "Mechanical Frankenstein"—is forcing itself upon the attention of thinking men everywhere. *Machinery must become a universal blessing.* How to make it so is the great problem. Prizes might well be offered for the best essays on this subject.

THE MECHANICAL FRANKENSTEIN.

From the New York Graphic.

Labor-saving machinery has been a blessing to the world. Man is a tool-using and tool-making being. Civilization itself would have been impossible had men not been able to turn the products and forces of nature to minister to their wants. So far all are agreed. But the question still remains, may not the unregulated and uncontrolled use of a blessing become a curse to some person—perhaps to a whole community? Rain, especially after a long drought, is the greatest of blessings, but when it comes as a torrent, accompanied by thunder, lightning and wind, it may and will make a waste of the quiet village or the busy manufacturing town. The water that was needed to turn the wheel of the mill may rush on in such force as to carry away mill, wheel and all.

It is customary—in fact, it has become classical to say—that machinery supplies more work than it dispenses with—that if men are turned out of one line of employment by the application of labor-saving machinery, there are in consequence several lines of employment opened to them. This, it might as well be said once for all, is not true. It appeared to be true once, but it is not true any longer. The refutation given to it by the experience of the last few years has been complete and decisive, and its overthrow is the overthrow of the political economy which was so fashionable fifteen or twenty years ago, and to which many admirable and learned persons still adhere with all the greater desperation, because they perceive that the cause is a losing one, and that tradition is not equivalent to truth.

Now it may be granted that at the start the machine inventing and the machine using nations had a great advantage. The use of machinery gave them facilities to supply all the markets of the world. They availed themselves of their opportunities, and sold wherever there was a purchaser. Business was brisk. The economists, generalizing the experience of the moment, thought that with free trade and unlimited competition this prosperity would keep on forever. But unfortunately for them the tendency of invention is constantly to perfect the machine—make its superiority even greater over mere hand labor. In accordance with this tendency, machinery, when applied on a great scale, has a constant tendency to produce more than can be consumed. By the use of machinery the powers of production are immensely increased, while the powers of consumption remain at a standstill, and in times of business depression they actually retrograde. At such times, certainly, machinery does not show any of the power to make more labor than it dispenses with, as overproduction due to the use of machinery is the direct cause of the "glut" and overtrading and consequent depression.

But this is not all. Machinery cannot remain a monopoly. At first, to be sure, the nations with inventive genius possessed a monoply. But with the lapse of time it was seen that an equal amount of genius was not necessary in the management and employment of machinery that was required in its invention. Machinery has spread from land to land. First, only the advanced guard of civilization used machines; then nations a little behind them in the race; and now we can look forward to the day when all the nations with any pretension to civilization will make use of machinery. The only men that will then be without machines will be the mere savages. In view of all this, it is certainly absurd to say that, as the number of machines increases, that as their delicacy becomes greater, that as they are enabled to relieve man of a greater amount of labor, machinery "supplies more work than it dispenses with." Were this true, how could machinery be labor-saving generally? We know that it is, for it is familiar learning that fewer hours of labor and fewer days of labor are now needed to supply the wants of the world than ever before. In fact, the laborers are suffering not because enough cannot be made to supply the wants of the world, but because through the intervention of machinery laborers are permanently without employment. If the dogma, so often repeated by rote out of the economists, were true we would be brought face to face with the most bewildering miracle—namely, that all the work of the world, rude and skilled, might be done by machinery, and yet that there would be more labor than ever to be done by hand. A principle leading to such a conclusion is condemned already on logical grounds alone; while in the ordinary domain of practice it can give no explanation of how it is, if machinery supplies more work than it dispenses with, that men are thrown out of employment by its means.

But granting that this principle were true, it confounds man and man. It does not supply the work to the same men that it has thrown out of employment. The manufacture of self-binders may supply work for additional skilled laborers, but is it not sheer folly to assert that it supplies it for the farm hands whose place it takes? The mechanics may be better off by reason of the introduction of the "self-binder," but the agricultural laborers are worse off. And the same principle applies in other cases.

The fact is, machinery tends to supplant human labor—to make a great deal of it unnecessary; to make labor a drug, and thus to reduce the wages of the laborer, and to condemn to enforced idleness a constantly increasing number of workingmen, and thus reduce them and their families to want. In a popular Government like our own—a Government reposing finally on universal suffrage—this is a momentous question. What are our statesmen going to do about it? It is idle to talk of its being all right in the long run, or of the system making the country great and prosperous. To the well-to-do classes that is good gospel, but for men who feel the shoe pinch, it has far from a soothing effect. The new social conditions need new governmental contrivances to meet them, and the new social diseases need new remedies to eradicate them. Our great blessing must not be permitted to be a curse to us. The wealth of the community cannot be permitted to be so abused or so wasted or so distributed as to act as a millstone about the neck of the wealth producer. The problem before us, and one which presses for solution, is such an adjustment of the relations of labor and capital, that while capital is protected in all its just demands, labor may not be sacrificed to glut the insatiable maw of the mechanical Frankenstein. Human beings are of more worth than to be simply used to make the wheels of labor-saving machinery run smoothly.

A REMARKABLE PROPHECY.

We published the following lines in the *Oneida Circular* in 1872. They were sent to us by one who affirmed (on what authority we do not know) that they were first published in 1488. The curious fact about them at present is that since our former publication of them the last prophecy but one has been fulfilled, in the wonderful culmination of Disraeli in the politics of Great Britain:

Carriages without horses shall go,
And accidents fill the world with woe.
Around the world thoughts shall fly
In the twinkling of an eye.
Water shall yet more wonders do;
Now strange, yet shall be true.
The world upside down shall be,
And gold be found at root of tree.
Through hills man shall ride,
And no horse or ass be at his side.
Under water men shall walk,
Shall ride, shall sleep, shall talk.
In the air men shall be seen,
In white, in black, in green.
Iron in the water shall float,
As easy as a wooden boat.
Gold shall be found, and found
In a land that's not now known.
Fire and water shall wonders do.
England shall at last admit a Jew.
The world to an end shall come,
In eighteen hundred and eighty-one.

CEREBRUM ABDOMINALE.

XVIII.

Our series has brought us occasional responses and communications, from which we make a medley this week. The concrete character of the matter will give it interest. Our first selection, however, may be thought somewhat imaginative. It is from a practical horticulturist, in whose profession we have always found grave thinkers, as well as idealists:

A HEART BUREAU.

"Considering what a close connection there is between a man's happiness and the state of his heart, I am led to think of *heartology* as the most important study in the universe, and that to be wise-hearted is the highest possible attainment of education. A regular course of study and practice is thought necessary to success in every other art, but in this art of keeping the heart in the sunshine of happiness, where are our teachers? We get our knowledge only by the hardest experience.

"If I could learn the secret of maintaining, as a constant thing, the state of heart which I have enjoyed at times, and for periods longer or shorter, I should think I had 'solved the infinite.' It was a state of glowing love, and so divinely enjoyable that no other matter or question in the universe could disturb me to the extent of a snap of my finger. Talk of the coming of the Kingdom of Heaven! and the Millennium! Why, it was *here* so far as I was concerned, and there was nothing left to pray for on my own account but that my present happiness might continue forever.

"But how to make it permanent is the great insoluble puzzle. I have watched its pulsations all the day long, and at last have seen it begin to ebb like the tide, the waves of happiness gradually receding and leaving me in a maze of questioning whence they came and whither they went, and how I should call them back. Then have followed months or even years of humdrum insensibility in the 'cardiac region,' and I would begin to think my capacity for this higher happiness had died out of me entirely; but again some trivial circumstance has touched the right valve and deluged my heart with the same unspeakable joy.

"The phenomena pertaining to the *cerebrum abdominale* are aptly comparable to the changes of the weather, and our desire to control these phenomena seems sometimes about as rational and hopeful as to attempt to control the weather. But the science of meteorology has been carried to some very practical results, and so might a knowledge of the laws which govern the varying phenomena of the heart. And our comparison suggests a method for discovering these laws.

"Let there be established a central Heart Bureau, to which a large constituency of sincere heart:students, living in every conceivable condition or subject to every conceivable form of heart experience, should make periodical reports. The bureau should have reports from the wronged and afflicted, and from the prosperous as the world goes, from men in every kind of business, and believers in every kind of philosophy and

religion, from the old and the young, the married and the single, Communists and misanthropists. With the mass of facts so accumulated, carefully arranged and tabulated, could not the officers of the Bureau deduce principles and laws that would be invaluable to the science of human happiness? After a sufficient number of observations, for instance, they could say authoritatively that continued attention to certain books or certain systems of philosophy or religion will surely result in heart-barrenness, doubt and trouble; and on the other hand, that the study of other books, philosophies or religions will result in heart-growth, happiness and peace. Innumerable other questions of equal importance might be settled with equal certainty, while there would yet remain an almost interminable field for investigation and discovery."

Now follow three short notes responsive to the religious turn which these articles have sometimes taken. The first is from a woman, the other two from men:

THE DAY-STAR.

"From my earliest recollection I have been peculiarly affected at the pit of my stomach by seeing things *falling*, or even swinging, as a door sometimes; and to be catched up and carried around (in a playful way as I have sometimes been) gives me a shock there like a hard blow, causing me an agony of pain for the moment. This may go for what it is worth, but I have had other sensations in the same place of a very different character. Once, in reading the Bible, I had read but a few minutes when my heart began to glow and I felt the presence of God and the spiritual world so near that I was in rapture. It seemed as if I could almost see them with my eyes. I wanted to cry out and shout, but I quieted myself, and soon the tears began to flow in streams. The excitement gradually passed away, but the glow in the pit of my stomach did not leave me for weeks, and this saying kept running in my thoughts, 'Until the day dawn and the day-star arise in your hearts;' and I felt that I knew something of what that meant."

JOY UNSPEAKABLE.

"The subject of your series is very interesting to me. The three stories of religious ecstasy in No. 9 I believe to be reports of *facts*, and facts which deserve attention as much as any facts of science. I have had touches of similar experience, not equal in intensity or of so long duration, but what I can only describe as joy unspeakable. I have have had the sensation of which you speak in another number, the melting of the heart, as though a lump or hard substance at the pit of my stomach had dissolved, or as though a tight band had been taken off. And then, such glory as has followed, dispelling all doubts and fears, and giving me a satisfaction which more than compensated for all the suffering I ever endured. O, this wonderful, interior, invisible organization of ours—the temple and abode of the Father and the Son!"

THE GRACIOUS JUDGE.

"I wonder how any one can doubt that the bosom is the seat of the soul. When about twenty-two years of age, full proof of the fact was afforded me by a remarkable passage in my religious experience. One night, on retiring to rest, I felt so heavy a sense of condemnation that I could get no comfort whatever from prayer. I fell asleep and had a dream. The day of judgment had come, and there was the judge seated (according to orthodoxy) on the clouds. My outlook, of course, was not very hopeful; but to my great surprise, on beholding the face of my judge, there was nothing in it but the sweetest expression of gentleness and loving-kindness. I soon awoke, but the reäction in my feelings was so great as to carry me through several days of ecstatic experience. I was so filled with a sense of the graciousness of Christ toward me that nothing was left for me to wish for—every thought was clothed in radiance. My relish for food forsook me entirely. So full was my heart that the thought of any other heaven was strange to me, and even repugnant, when I considered that I must die to get there. All this time there was no unusual feeling in my *head*, that I can remember. It was all in the pit of my stomach. Among other confirmations of the theory that the seat of the soul is in what we call the vital center, I have observed that my digestion improves at once on any favorable change in my feelings, and contrariwise, showing that the sources of spiritual and bodily life are in close proximity if not identical."

Next a story of

FIRST LOVE.

"I was attending the Academy at S—— when a young lady who was boarding in the same family with myself engaged my attention, and before I was aware of it the matter was very serious—I was in love. It was the first real awakening of my heart toward woman, and a volume would not tell the sweet and the bitter, the raptures and the anguish I tasted and felt while its ardor lasted. I took an early lesson as to the citadel of my own happiness and misery at least. My love was accepted, and it made me twice a man. It gave me the strength of a giant. I was a Hercules among my comrades. My mind was quickened. I could commit to memory as never before. In elocution I stood at the head of the school; my voice was powerful, clear and mellow, and I could sing with an unction and effect that was marvellous to myself. One morning I had been singing a simple gospel hymn with much inward delight, not thinking I was overheard by any one. But soon after, as I passed by Prof. L.'s library door, which stood ajar, he called me in, and I found him in tears over my song. I loved everybody and everybody seemed to love me.

"But Miss S. was a beauty and a belle, and I had a rival in the person of a young lawyer of rising popularity in the town, and the girl's aunt, with whom she lived, favored his suit rather than mine. When I first saw my danger my heart grew sick as death. All its strength left me. To this succeeded the rage of jealousy. One June Sunday, as I was returning from T——, where I had been to supply a vacant pulpit, I met the two walking together. The flirtation was too gross to leave me any doubt. It was then the very furies of jealousy seized me, and I had the utmost difficulty to control myself. But now succeeded a new action of my heart. A *will* sprung up in it. I resolved that I would end the matter, and not make a fool of myself. To do this, I must quit the place, and that I determined to do forthwith. I was wretched, but not reckless. I appealed to God for help, and he heard my cry. I had a parting interview with Miss S. It was a very sad affair. She would have detained me with tears and protestations, but my will remained firm, and I left town in the early dawn of the following morning. That was not the end of my heartache, by any means, but I have always been thankful for the final course my emotions took."

We add to these communications, elicited by our series, two which were not so drawn out, but which we are glad of the chance a "medley" allows us to introduce. The first is an extract from the confessions of a man recovering faith after a long, distressing course of scientific skepticism:

THE HEART TRIUMPHS.

"Several lines of thought have led me on to this change. One is the well-known religious distinction between the head and the heart. Science does not admit the existence of any such organ as the heart, in the sense used by religious people. Yet, even the most scientific men recognize a necessity for the cultivation of the religious emotions in addition to purely intellectual processes. My appreciation of the relative importance of the heart has steadily grown during these years of trouble, until now I prefer to assume its existence, whatever objective group of facts it may include, and give it precedence over my intellect. That is, if my intellect leads me into processes which harden my heart I wish it to stand aside and wait.

"With this growing appreciation of the heart I have had an increasing sense of the fact that the modern thinking which rejects the Christian religion has not replaced its moral code with one sufficiently definite to control the majority of people. Some of the fundamentals of the Christian religion can never be replaced—such as the Fatherhood of God and the Brotherhood of man, the spirit which returns good for evil, and the other Christian virtues.

"History must always trace the main rise of these ideas in the world to Christ and Paul. Even if religious conceptions are to be considered wholly anthropomorphic, that cannot change their value; and Christ and Paul were the first who gave definite form to the longings of the human heart to find love and good-will in the inscrutable machinery of the universe. My sense of that love and good-will has been growing of late. One of the deepest religious tendencies is that which looks for indications of a guiding hand in our affairs. We may reason such ideas away, but when, through suffering, we find ourselves driven in certain directions, it is best, I think, to give way to the promptings of the heart and recognize Providence as far as we can."

Last we quote from a Home-Talk by J. H. N.:

EMOTIONAL SHOCKS.

"There is no possible way of escaping emotional shocks but by getting that element in the heart described by Paul, which 'hopeth all things, believeth all things, endureth all things, beareth all things and never faileth.' If you try to escape by change of circumstances, or in any cowardly way, you will only make yourself more and more sensitive to trouble. The more delicately you treat yourself the more reäctions you will have. We can't hide ourselves from emotional shocks anywhere but in God. The only way is to get a heart *that can't be troubled*, and that only comes by being spiritually-minded. 'To be carnally-minded is death, but to be spiritually-minded is life and peace.' *Peace* is what you want. It is exactly opposite to emotional shocks. It is something in the heart superior to all passion. The surgings of passion will be quelled by peace, no matter how strong and tumultuous they are. 'Let the peace of God *rule in your hearts.*" If we get our solar-plexus educated to a high pitch of fellowship with God we shall feel above all contingencies. 'Perfect love casteth out fear.'" R.

A WORD FOR PAUL.

EDITOR AMERICAN SOCIALIST:—I much like the suggestion made in the SOCIALIST sometime since to study Paul, not as a doctrinaire, but as a man and a leader and an organizer of men. He had a remarkable success in that line. He planted churches (Communities) all over the more civilized portion of the Roman world; and his writings have had a great influence over the hearts and minds of men in all ages since. And withal he was a thorough Communist, and carried out his Communism as far as practicable among the churches he founded, as any one can see who will carefully study his history and writings. His character as delineated in the New Testament is certainly unique and original, and will bear study. What is the secret of his success and what the character of his influence on the history and progress of mankind?

That he was a man of power and had a rare faculty of controlling other minds his history abundantly attests. Indeed, so great was the magnetic and persuasive force of his words, that, when he was brought before Agrippa, that courtly and politic prince, attended as he was by his noted sister Bernice, the "chief captains and principal men" of the Judean Court, and all the pomp and brilliant display that Festus could create for the occasion, was constrained to exclaim that Paul "had almost persuaded him to be a Christian." Yes, the successful courtier and favorite with the emperor, almost persuaded to be a despised and hated Christian! The cold and unprincipled Felix, also, fairly trembled as Paul "reasoned with him of righteousness, temperance and a judgment to come," and dismissed the further hearing of his case to a more convenient opportunity. Indeed, the effect of his personal defense before these provincial rulers almost makes one wish for a record of his hearing at the imperial court and in the imperial presence.

But a more noteworthy feature of Paul's character was the strength of his sympathy and power of self-sacrifice for others. His conversion wrought a wonderful change in him in this respect. Before that event his religious zeal seems to have been possessed by a spirit of "bitter persecution," "breathing out threatenings and slaughter," persecuting, as he himself relates, "even unto death." But, *presto*, ever afterward, though still retaining all his peculiar masculine fire and energy of character, his heart was as soft and tender as a woman's—an overflowing fountain of love and good-will, ever ready to make any sacrifice, suffer any privation, endure any hardship, or perform any service that would enable him to become a medium to others of the love and good-will that warmed and comforted and blessed his own heart. The following passage from 1 Thess. well illustrates his character in this respect, and is a good specimen of many similar expressions with which his epistles abound:

"For yourselves, brethren, know our entrance in unto you that it was not in vain. But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile. But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men but God which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness, nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome as the apostles of Christ. But we were gentle among you even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but our own souls also, because ye were dear unto us.—For ye remember our labor and travail, for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses and God also how holily, and justly, and unblamably we behaved ourselves among you that believe. As ye know how we exhorted and com-

forted, and charged every one of you as a *father doth his children* that ye would walk worthy of God, who hath called you into his kingdom and glory."

Have we not here a clue at least to the remarkable success that always seemed to attend his labors? The passage fairly overflows with love and tender care for those to whom he wrote, as well as with his outspoken sincerity and zeal. And it should be remembered it is not a mere expression of feeling and sentiment, but a recital of his previous manner of life. "Ye are *witnesses*," he says, "and God also, how holily and justly and unblamably we behaved ourselves among you that believe." "We were gentle among you, even as a nurse cherisheth her children; so being affectionately desirous of you we were willing to have imparted unto you, not the gospel of God only, *but our own souls also*, because ye were dear unto us." Then again, what could be more practically communistic than "laboring night and day because he would not be chargeable unto any of them?"

Of the effect of his spirit and character upon those connected with him we have a graphic illustration in the following passage from the 20th chapter of Acts. It is at the conclusion of an address to the elders of the church at Ephesus, where he spent three of the best years of his life:

"I have coveted no man's silver, or gold or apparel. Yea, you yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things how that so laboring ye ought to support the weak, and to remember the word of the Lord Jesus, how he said it is more blessed to give than to receive. And when he had thus spoken he kneeled down and prayed with them all. They all wept sore and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more."

This is in the same vein with the passage previously quoted, and breathes the same spirit of self-sacrificing love and untiring care for those for whom he labored; the same zeal in working with his own hands to relieve the necessities of others; and withal, like the previous one, it is an appeal to his past record. But the point to be more especially noted is the theory that comes out incidentally, of the relation which the strong and most gifted in society bear to those who are less so. The principle as Paul formulates it elsewhere is: "We that are strong ought to bear the infirmities of the weak."

The almost universal rule in society is for the strong and the able, the leaders, to use their talents and advantages for their own especial aggrandizement. But Paul reverses all this. Hear him: "I have coveted no man's silver or gold or apparel." On the contrary, he labored with his own hands, not only to provide for his own necessities, but for those of others. "I have showed you all things," he continues, "how that so LABORING ye ought *to support the weak* and to remember the words of the Lord Jesus, how he said, IT IS MORE BLESSED TO GIVE THAN TO RECEIVE. Is it any marvel that a man with such a record should be so successful in drawing hearts around him, or that he should inspire such devoted attachment on the part of those associated with him in his labors? Or is it any wonder that his writings should possess such an interest and charm to those, the religiously inclined at least, who are sincerely desirous of attaining to a higher and purer life, to those who hope and labor for kindlier and more brotherly relations among men? The truth is, that in the general study of Paul, the tendency has been so much toward his ethical and doctrinal disquisitions that his personal character, the warmth and strength and power of his love, and its influence on those who drink in his spirit, have hardly received the attention they deserve.

G. A. C.

AN EXPERIMENT IN CO-OPERATION.

Paola, Kansas, July 14, 1878.

EDITORS AMERICAN SOCIALIST:—The following plan is the invention of a member of "The Socialistic Union." It is intended to make every day's work count as permanent stock invested in business:

"A" is a capitalist. "B" found himself partially out of employment with a family to support. This was in June, 1877. Strawberries 25 cts. per quart. Here was an opening for business. He leased some land suitable for fruit growing of "A," with the privilege of purchasing the same inside of five years. Part of the land was covered with brush and briers, which "B" proceeded to clear and put in cultivation, keeping an account of his work at current wages. He purchased plants on credit and set them out. On the 9th of June, 1878, "C" associated with "B" in the work. Their agreement reads as follows:

THE CO-OPERATIVE AGREEMENT.

"B" agrees to give "C" an interest in a certain piece of land leased of "A"—said interest to be in the same ratio his labor bears to the whole amount of labor performed on said lease on the following principles:

1. All labor to be paid for first at current rates out of the proceeds of the crop.

2. Any surplus after labor is paid for is to be applied toward paying for the plants purchased.

3. The net profit or loss after labor, plants, and rent are paid for to be apportioned according to the labor invested.

4. The labor on the lease performed between June 1st, 1878, and Dec. 1st, 1878, is to be paid for first out of the proceeds of the summer's crops; rent for 1878 to be paid next, and the remainder of the crops of 1878 applied to paying for labor performed before June 1st, 1878. In Presence of "D" Signed "B" "C"

The last article was inserted to favor "C," whose capital consisted of his two hands. "C" lives with "B," and pays an aliquot proportion of the household expenses, which reduces his board-bill to the price of a day's work per week.

They have now growing, 1 acre strawberries, ¾ acre blackberries, ¾ acre raspberries, ½ acre sweet corn, ½ acre sweet potatoes, 1½ acres Irish potatoes, 1 acre corn—all in good condition. If they succeed as present indications promise, I will report their progress.

E. YODER, M. D.

P. S.—We are much pleased with letters received from members of the "Socialistic Union," and I wish I could say something to encourage more staunch friends of the cause to send their addresses to the AMERICAN SOCIALIST for enrollment on the list. E. Y.

WOMAN'S TOPICS.

Jerome Bonaparte's grandson is the husband of a granddaughter of Daniel Webster.

The leading editorial writer of the Chicago *Times* is said to be a woman—Mrs. Margaret Buchanan.

Baby-farming in France is not a success. Eighty per cent. of the children die during their extreme infancy.

Dr. Thomas Hill, Ex-President of Harvard College, favors co-education of the sexes, but only so far as all the earlier education is concerned.

Sojourner Truth, a noble representative of the colored race, and the oldest lecturer in the world, has had her life written by Mrs. Francis W. Titus of Battle Creek, Mich. The title is "Sojourner Truth's Narrative and Book of Life." She was a power in the land in the old Anti-Slavery days.

T. W. Higginson, now in Europe, writes to the *Woman's Journal* that "there is quite a prospect of Oxford's having, like Cambridge (England), a college for women, for which the lectures of the most eminent professors may be employed." A large donation for this purpose has been made by a lady. Prof. Greer of Oxford and his wife are especially interested in the project.

At a recent performance of Mendelssohn's Elijah, in Westminster Abbey, the Princess of Wales was the most simply dressed lady in the Abbey. Her eldest daughter, the Princess Louise Victoria, a fair-haired girl of eleven, accompanied her and was dressed as simply as her mother, in a dress and jacket of a light shade between drab and gray, and a straw hat trimmed with blue field flowers.

Miss Anna V. Raper of Ann Arbor, Mich., who has completed a classical and law course, and been admitted as an attorney to the bar of the Supreme Court of Michigan, has been elected Superior Lecturer for the United States, by the Supreme Council of Royal Templars. She began to lecture and organize Temperance Societies and Reform Clubs in the winter of 1873–4, and since then has delivered more than seven hundred lectures. She is not yet thirty years of age, and never has had a headache.

Dr. Helen E. S. Lassen, says the *Woman's Journal*, is another instance of a self-made and successful professional woman. A native of Norway, she came early to this country. Finding herself, on growing into womanhood, an invalid given up as hopeless by men-physicians, she saw that women were the proper physicians for their own sex, and determined to study medicine. She worked her way through her professional studies, is now in robust health, and has for six years enjoyed an excellent practice in Brooklyn, N. Y. A number of remarkable cures have occurred under her treatment, and she has patients even in California. Rich in the truest sense, she is too generous, both with her services to the poor and with her income, ever to accumulate much of this world's goods.

A boatman was rowing a college professor across a stream. Said the professor to the boatman: "Do you understand philosophy?" "No, never heard of it." "Then one-quarter of your life is gone. Do you understand geology?" "No." "Then one-half of your life is gone. Do you understand astronomy?" "No." "Then three-quarters of your life are gone." But presently the boat tipped over and spilled both into the river. Said the boatman: "Can you swim?" "No." "Then the whole of your life is gone."

RECEIVED.

NEW COLONY OF WORKINGMEN IN TENNESSEE.

THE CUMBERLAND PLATEAU. Letter from Commissioner Killebrew.

THE YOUNG EMANCIPATOR. Vol. 1, No. 1. July, 1878. London: George Standring.

CONCERNING SOME FEATURES in the Making and Administration of our Laws, of Interest to the Average Citizen.

LE CRI DU PEUPLE. Vol. 1, No. 1. Organe Socialiste Révolutionaire. Redaction and Administration, 41 Rue de la Montague, à Verviers. Paraissant tous les Quinze Jours.

TRAVELERS' OFFICIAL GUIDE of the Railway and Steam Navigation Lines in the United States and Canada. July No. National Railway Publication Company, Philadelphia.

ONE THING AND ANOTHER.

The rush for Europe is beginning to slacken.

Robert Jakol is the name of a young swindler in New York.

Mercury at Lancaster, Penn., scored 106°. Best record made.

The leaders of the *London Times* are prepared by a trinity of editors.

That Asia Minor ought to be a freeman by and by—most old enough.

The high tide of the "flesh" and camp-meetings will be here soon.

Get your coat off—your tongue—this hot weather, if you want to be cool and happy.

Montreal only needs a branch of the Inquisition to make it a first-rate city for Catholics.

Harvard College is preparing shelf-room for 250,000 volumes in the new Library addition.

Cornell beat Harvard four lengths in seventeen minutes, thirteen and three-fourths seconds.

Whistler's full-length painting of Carlyle is about to be copied in mezzotint. Edition limited.

After this boat-races will have to be along side a railway so they can be witnessed from a moving train.

A little flurry over half a dozen cases of yellow fever in the Brooklyn Navy Yard. Sporadic—no danger.

Mr. S. W. Williston, the assistant of Professor Marsh, says the fossil collections of Yale College have cost $250,000.

Fifty-four cases of sun-stroke in St. Louis in one day, and sixty-four in New York, when the hot wave reached there.

The Rev. T. W. Fowle explains in the *Nineteenth Century* for July how the primitive man came to evolve a conscience.

Beaconsfield now says there is room enough in Asia for him and Russia. We haven't heard just what the Czar does think about it.

Professor Baird is going to stock the Atlantic with young codfish. He has devised a new and improved method of hatching the spawn.

The San Francisco mint buys silver dollars and pays for them in gold—dollar for dollar. Has exchanged more than $184,000 in this way.

Beaconsfield has been and heard the 'rahs of the British, and made a speech claiming that he and England have put the Turkey on her legs again.

North Carolina will have to get up some other attraction besides that bogus volcano. Mr. F. W. Clarke, of Cincinnati, has been down there and quenched it.

The National Christian Temperance Union are to hold a grand Camp Meeting at Round Lake, N. Y., beginning Aug. 6th. Francis Murphy will be there.

The Irishmen are shooting best at Wimbledon. Their team has won the Elcho shield by a score of 1,610 against 1,560 for the English and 1,552 for the Scotch.

Kossuth is now really poor. If he were long to live and needy, think we could afford to give him a handsome lift for having introduced us to the comforts of a soft hat.

Secretary Sherman says this country has bought back not less than $800,000,000 of its bonds held in Europe. The amount now held abroad is not much over $200,000,000.

The Republicans have not given up the South, to the Democrats. Their National Committee hope to elect one or more Congressmen from nearly every one of the old slave States.

The hard times are causing many to seek farms at the West. 804,298 acres of the public lands have been taken up under the homestead act this year, against 123,869 for last year.

The friends of the late Jonathan Walker, Whittier's "Man with the Branded Hand," are erecting a statue to his memory at Muskegon, Michigan. It will be unveiled on August 1st.

It is a comfort to know that the college boat-men have a frugal mind. In 1876 Cornell spent $4,000 on her twelve men that rowed at Saratoga. This year her eight men only cost her $1,100.

General Howard and Capt. Miles seem to be carrying on a successful rat-hunt against the red skins of Oregon. They have enough to do, though, and some of our eastern regulars have been sent West.

Apartment houses are not likely to be happy places unless

they are built so as to make one tolerably sure of not being disturbed by the trundling of baby carriages and wheelbarrows on the floors above and below.

The establishment of a Government Bureau of Engraving and Printing has quite destroyed the bank-note business in New York. The foundations for a New Bureau Building have just been laid in Washington.

The Chinese propagate oysters artificially; they know very little about the displacement of labor by the invention of machinery, and yet their country is over-populated and they know the horrors of famine.

And now Italy isn't happy. She thinks Austria might give her a piece of the Tyrol. Thinks she will get a little standing-place in Greece and help that country in the rectification of its boundary next to Turkey.

James Gordon Bennett has got home from Europe. He was accompanied by his sister, six servants, a beautiful setter dog and three dray-loads of luggage. He does not travel on the shawl-strap-and-single-satchel plan.

The English Opposition are not going to sleep till they have had a full discussion of all that British protectorate in Asia Minor. The Marquis of Huntington has given notice that he shall move a mildly grumbling resolution.

The six free floating baths of New York City are growing in popularity every year. On the women's days the attendants find some difficulty in getting the bathers to come out at the expiration of their allotted twenty-five minutes.

The daily paper has become a very abstruse periodical; so much so, that it has been proposed in Chicago that Colleges and Normal Schools shall have a Professor of Current History and Business News, whose duty it shall be to teach students to understand all the news of the day as given in the papers.

The Pennsylvania Central takes seven postal-cars over its road every day each way, carrying from New York to Philadelphia 70,000 pounds of mail and from the latter city to Pittsburg 40,000 pounds. The New York Central runs six postal-cars a day, carrying 50,000 pounds of mail between New York and Buffalo.

Dorance Atwater, the hero who made and brought away a copy of the Andersonville death-list, whereby the fate of many and many a brave soldier was made known to his friends, has married a princess of Tahiti, one of the Society Islands, where he has been our consul for a number of years. He is in the pearl-fishing business.

When Beaconsfield was a young man he tried once to speak in Parliament, and the old heads wouldn't hear him. Before sitting down he uttered these remarkable words: "I am not surprised at the reception I have experienced. I have begun several times many things, and I have often succeeded at last. I shall sit down now, but the time will come when you will hear me."

Messrs. Dun & Co.'s semi-annual circular shows the failures of the first six months of the present year to have greatly increased over those of the corresponding period last year, both in number and amount. There were 4,749 in the first half of 1877, with total liabilities amounting to $99,606,171; in the first half of this year there have been 5,825, with liabilities amounting to $130,832,766.

It is understood that England will have a "protector" in every Turkish Pashalic to keep an eye on things, and that Russia will also multiply her diplomatic agents in that region. The Russians are endeavoring to pierce Asia with a railway stretching 200 miles eastward from Orenburg, and the English are also busy again thinking about their proposed railroad down the Euphrates to the Persian Gulf.

General Butler was invited to address a meeting of the Nationals in New York. He administered a cuff instead. Said he in a letter to Dr. B. U. Lawrence: "While the National party in New York remains in a state of disorganization and rupture, as it appears to be, men coming to blows, I do not think it prudent in me to seem to adhere to one branch or the other, or take any part in New York until you can come together."

The influence of America on Japan is unquestionable. She has a funded debt of $30,000,000, and pays her interest so promptly that her seven per cent. bonds are worth 106 and 108, and her nine per cents. 111 and 113. She has a system of national banks, and a large paper currency; she has railways, telegraphs, light-houses, custom-houses, public schools and a post-office, all on the American plan, and, in fact, first set agoing by Americans.

The United States Coast-Survey steamer Blake has been at work sounding and dredging in the Gulf of Mexico and collecting data for a sound theory respecting the Gulf Stream. The Blake will go out again in November and continue the work. In this way Captain Patterson expects to get at the facts in the case and beat those fellows who stay at home and fish after truth with very little data and a great deal of hypothesis.

The everlasting Southern donkey is trying again to stand on his ears. The case is this: An illicit distiller, in South Carolina, was shot by some revenue officers in self-defense while in the exercise of their duty. The officers afterwards surrendered themselves to the local authorities, and now Judge Kershaw of the State Court absolutely refuses to give up the prisoners to be tried by the United States Circuit Court, as they should be. It is not likely that the President will mind any such Southern bumptousness.

In 1860 the ten Southern States more particularly engaged in the rebellion had a population of 7,933,734, a gain of 31¾ per cent. from the census of 1850. The rest of the States in the Union had 23,449,590, a gain of 38 per cent. in the ten years. From 1860 to 1870 occurred the war, with all its horrors, and the population of these ten States had increased only 888,148, or 11 per cent., while the rest of the Union increased 6,254,902, or 26½ per cent.

Lord Derby has made a sensation in Parliament by letting out that he withdrew from the Ministry because it had come to a decision to seize a naval station in the Mediterranean, consisting of Cyprus and a point on the main land, by a secret expedition from India without the consent of the Sultan. Thereupon Lord Salisbury said the noble Derby had forgotten awfully. Derby stuck to his point, and said he had kept a memorandum. He thinks the great Jew has been crooked and unEnglish.

The Jew is King of Europe—and for that matter, King of the world, we suppose. This is the way the *Graphic* summarizes the present situation: "Russia has been humiliated. Austria, Hungary, and England have been aggrandized. France and Italy have been left in their old positions. Germany has been saved from the menace of a great military neighbor. In driving Russia into the Conference, Rothschild and the Jew bankers, egged on by their hate of Russian persecutions of the Jews, were the great and controlling force. During the sitting of the Conference Prince Bismarck, between whom and Count Andrassy there seemed to be a complete understanding from the beginning, was the master spirit. And now that the Conference is over, England and Austro-Hungary have to play their parts in carrying out its decrees."

Here is one of Edward Lear's latest bits of nonsense verse. It is called the Pelican Chorus:

"King and queen of the Pe-licans, we!
No other birds so grand we see;
None but we have feet like fins,
With lovely, leathery throats and chins!
We live on the Nile. The Nile we love;
By night we sleep on the cliffs above,
By day we fish, and at eve we stand
In rows on islands of yellowy sand;
Wing to wing we dance around,
Stamping our feet with a flumpy sound,
Opening our mouths as Pe-licans ought;
And this is the song we nightly snort:
Ploffskin, Pluffskin, Pe-lican jee!
We think no birds so fluffy as we;
Plumpskin, Ploshkin, Pe-lican jill,
We think so then; we thought so still."

Richard Grant White says in the *Atlantic* for August, that there isn't any such man as John Bull in all England! at least he didn't see him but a very few times. The "individual," self-asserting Englishman was found everywhere. Says Mr. White: "One result of the egoism and self-assertion which pervades all classes of Englishmen is admirable and much to be desired. This is the maintenance of personal rights of whatever kind. It is absolute, beyond the reach of wealth, or power, or rank; practically even beyond, it would seem, the vaunted omnipotence of an act of Parliament. This absoluteness is a genuine outcome of the English character. It exists nowhere else. Liberty, fraternity, and equality will not secure it; rather the contrary. I would define England as the land where every man has rights which every other man must respect—can disregard only at his peril. He may incur the danger of disregarding them if he choose to do so; but in that case the chances are ninety-nine in the hundred that whatever his rank or influence he will suffer for it, even if he accomplish his purpose, and even that he will not do without a fight. The rights are not the same rights, and those who would rather have identity of rights with the constant risk of having them disregarded with impunity—by 'the public,' or by rich corporations, or even by an assuming individual who takes on—perhaps physically as well as financially—the form of a corporation, will perhaps prefer some other country."

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